[171] children raised under the German authoritarianism of the turn of
858 the century did not seem as "grownup." The attitude of the Indian child, [127:235] however, is determined not only by the freedom he enjoys along with many neo-Brazilian children, but also by two other factors which make him more like the adults. (1) among the
[857] Indians, the activities of the child are much closer to those of the adults than among us and are never different in type from the work of the parents; (2) from the earliest age, the Indian child owns
●[421] individual property which he and he alone may dispose of as he wishes.

We have already alluded above to the strict respect shown for
857 the child's property. As far as work is concerned, it may be said
968 that the Tapirapé children learn adult work through play. The boy
422 of three already has a small bow and arrow, the size of which corresponds to his size. The girl of three already has a small sifter, the size of which corresponds to her size. Thus, the two of them go fishing like a grownup couple, with the little man shooting the fish and the little woman gathering them in the sifter. Naturally, the size of the fish is also in proportion to the size of the fishermen. When they return home, they put the little fish in the embers and roast them. Then they eat them, thus showing that a Tapirapé of three already knows how to take care of himself. As the boy and girl grow, so do the bow and sifter, until they become a man's bow and a woman's sifter when their owners reach puberty. This applies to all the implements used by these Indians, namely, clubs, baskets, pestles, spindles, and other utensils. This, however, does not mean that prior to puberty the boys participate in the economic life to the same extent as the girls, who often, while the boys loaf, help their mothers from a tender age according to their strength and to the capacities of their years and thus constitute an increasingly productive element.

Naturally, Tapirapé children imitate grownups in areas other
857 than work. They soon learn the so-called automatic smile that
[201] characterizes those Indians, a certain coquettishness, and what stirs most vividly the soul of their tribe, that is, dances and songs. I saw boys from four to seven years old making dance masks for themselves with wild-banana leaves, put them on their heads, and then dance and sing in a manner corresponding to the type of mask used. In the Karajá village of Santa Isabel, I witnessed similar scenes in 1947.